1: Rivers E-5 (ca. 1901-02) 1906 Toda

man of certain fees from those members of other clans who have married into the family.

The cloth used is a red loincloth of a kind which is never worn by the Todas, but, so far as I could ascertain, it is only an ordinary cloth procured in the bazaar.

THE CREMATION

After the *kuchüttht̪i* ceremony the body is replaced on the wooden bier and borne to the *methkudi*, where the funeral pyre has been erected within the wood, usually at no great distance from the funeral hut.

The bier is laid by the side of the pyre, and the dead person is then supplied with the various necessaries for the other world. Many of the things are placed in the large pocket, or *kudsh*, between the two folds of the cloak in which the body is enclosed.

The things supplied are chiefly food, ornaments, and money. The food includes grain, rice, jaggery, limes, and honey. Some of the food is put directly into the *kudsh*, while some of the grain, rice, and honey are mixed together and put in a metal bowl. Tobacco, coconuts, ghi, or articles of food from the bazaar may be added.

A number of square boxes made of rattan and called *pettsi*[1] are also placed on the bier. They are procured from Mitur in the Wainad, and are often called *miturpettsi* or *mitudpettsi*. Jaggery and other things are put into each of the boxes, and they are covered with cloth, tied with thread, and adorned with cowries.

The ornaments placed on the corpse included rings for the fingers, armlets, necklaces, and earrings.

The money is collected from all present and put in rolls into long purses, called *tinkani*. Most of the money used for this occasion is old with Arabic inscriptions and is known by the Todas as *irujkars*, the more recent coinage being called *englishkars*. In one collection of coins which

[1] At the *ammanidsh* (see p. 381) these boxes are only burnt at a woman's funeral, their place at a man's funeral being taken by bamboo vessels called *mak*. This is probably also true of the *ayninolled*.

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764 436 177 I was allowed to inspect many bore the date 1780, and among the more recent coins were included two Japanese yen. The rolls of coins are placed within the cloak, often near the feet of the dead person.

764 372 Meanwhile the pyre has been lighted. At the funeral of a man this must be done by means of fire made by friction. I have not recorded whether the fire is made by any special relative of the deceased or other special person. At the funeral of a woman, the fire is started by means of a lighted rag which has been soaked in ghi. The rag is lighted by a man, who at present uses matches for the purpose. Though lighted by a man the fire is applied to the funeral pyre by a woman, usually of the same clan as the dead person. The pyre is lighted on the top, where small pieces of wood have been placed, and butter is poured on the fire which gradually spreads downwards. The progress of the fire is very slow, and at every funeral at which I was present the fire was far from strong when the body was placed upon it.

764 766 At the funeral of a male, imitation buffalo horns of wood (*tebkuter* or *petkuter*, see Fig. 35) are placed on the fire and burnt. This was also done at the funeral of the girl Sinerani, but it seemed clear that this was unorthodox and was done by Kuriolv, the father of the dead girl, on account of his great sorrow at her death.

764 775 The body on the bier is now taken up and swung three times over the fire, while a small wooden framework resembling a miniature bier is held under the larger bier. As the body is swung over the fire in this way the bearers say:—

"Kedr	*tütth*	*tâzâr*	*mud*	*tirk*	*tûkitth*	*tûthi."*
Funeral	fire	over	three	times	lifted	must.

These words seem to be connected with the small wooden framework held under the body, for this is called *tütth tâzâr tûkitth kârs*, or "fire over lifted (or lifting) stick."

The bier is then replaced on the ground and nearly all the objects of value are removed from the bier or from the pocket of the cloak. In one case I observed that the bangles were taken from the arms, all the rings except one

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177 802 804 There was some reason to believe that the true Toda measure is the *ák* (probably a contraction of *achok*) and that the Badagas brought their grain to the Todas in vessels called *kwód*. The *kwód* contained eleven of the Toda *ák*, and hence came about the very unusual proportion between two measures.

802 In giving ages or any other period of time, the word for year, *kwòdr*, is often abbreviated to *wd*; thus *ndpoth kwòdr*, forty years, becomes *ndpothwd*.

In counting the Todas use their fingers largely and have a special method of indicating the numbers. To signify one, the thumb is placed against the tip of the little finger; for two, against the tip of the ring finger; for three, against the middle finger; for four, against the forefinger; for five, the tip of the index finger is placed over the nail of the thumb; the same position is used for six, while that for seven is the same as for four, and so on, so that when ten is reached the thumb is resting again on the tip of the little finger.

MONEY

177 436 The Todas use the ordinary Indian currency. In their legends and ceremonies there is frequent reference to the *panm*, or four-anna piece.

Among the coins used by the Todas at the funeral ceremonies there are many of considerable age with Arabic inscriptions, and the earlier visitors to the hills describe the Todas as possessing old Venetian gold pieces. In the legend telling how the *kaltmokh* of the Nòdrs *ti* dispersed the invading Coorgs (p. 114), the boy made use of a small gold coin called *pirpanm*, which he had in his possession.

THE CALENDAR

805 The Todas have twelve months, each of which begins with the new moon. The first month of the Toda year is *Tai*, which begins with the new moon in October, so that this month usually includes part of October and part of November. Some of the chief Toda ceremonies, such as that of *teutiit-*